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50; 5 63, 6 00, F.M. sw York—6 40, 7 50, 8 20, 9 00, 9 40, 25, 5 50, 6 50, F.M. h from Bloomfeld at 8 00, A.M. Tork 6 30, 7 40, 8 30, 432, 12 10, 16 20, 7 45, 7 30, 8 36, 9 14, 4 32, 16 52, 47 (0, 8 28, 7 38, 8 40, 9 18, 4 32, 12 57, 7 04, 8 34, 12 8

per Montclat 7 39, 8 45, 9 25, A.M. York, 12 midnight 45, A.M. and) 45, P.M. SALE.—In Chancery of New Jersey Veeder G. Thomas, Exceptor, etc., and George R. Seymour, et ax., et al.,

the above stitled writ of fierifacias, it I shall explise for sale by public a Court House, in Newark, on Tuesh day of Nevember next, at two, all than tract or parcel of land and nite, lying and being in the township. Essent County, New Jersey:

gat a boint in the ensterily side line nue, which point is distant four hun-

ve degrees dast from the centre of re degrees ease one hundred and fift) and street; thence along said Chapel forty eight degrees and thirty minutes and and twenty feet to the place of intaining and comprising lets one (1), a (3) in block two (2) of lands of Mary

eccased) and Daniel R. Thomas, as established by Joseph M. Ritner, En-V. C. VAN RENSSELAER, Sheriff.

UNTY, Surrogate's Office August 7, oderick H. Gibbeus, executor of Amely, dec'd. Surrogate's order to limit tion of the above named executor is tion of the above named executor it hat said executor give public notice to so of the said decedent, to bring in their nots or claims against the same, under nine months from this date, by setting this order, within twenty days here of the most public places in the Counfor two months; and also, within the days, by advertising the same in the Record for the same space of time, and for shall neglect to exhibit his or her refor claim, within the said period of spablic notice being given as afore-reditor shall it forever barred of his in therefor agrinst the said executor—mate C. N. Bivee, Jr., Bloomfield, N. na to C. N. B.wee, Jr., Bloomfield, N

C. METER AULICE, Surrogate.

WIN NOT INDEPENDENT.

THE IMPOSSIBILITY OF HIS ACTING BY HIMSELF ALONE. DEPENDENT UPON NATURE, UPON HIS PELLOW-MEN AND UPON THE CREATOR FOR HIS EX-INTENCE AND WELFARE-THE NECESSITY OF DIVING ASSISTANCE FOR TRUE SUCCESS SER-NON BY THE REV. HENEY WARD BEECHER. thely fod can stan I alone unhelped : only

God can find in himself all inspiration, motive impulse, borrowing nothing from without and giving out from within whatever there is in the heavens, the earth, or the universe. Man cannot stand alone; he is made to Iran. The circuit in which he creairs is very small. The circuit in which he is a recipient is very large. If you were to divest him of all that which comes to him and plays upon and within him, and leave only that which is, like God, independent and creative, so little would be left that he would wholly lose his indentity. In regard to his lowest capacities, his bodily life, he cannot exist or act except under the influence of physical laws separate from himself. The eye cannot act in and of itself; there must be the medium of light or it is as if it were not. The ear creates no sound, but only itinks in that which is exterior to itself. The lip cannot procure food, nor can the palate create taste; but they can recognize these things when they exist outside or independent as them, They can act, but they cannot create. The hand that is so femile in skill and so productive in industry after all is abarren hand. It cannot create some nor iron nor any of the materials that it hor can it create the laws under which it is able a subdue materials to ten thousand and The hand itself is helped by multitude of invisible hands in the great laws of nature. Light, heat and food, the universal conditions of existence, were before men and would exist if men were extermonated. Without them man could not be. But they can be without man. Although the plaintenance of life involves th ught an experience, yet no thought, no experioper ho skill and no shrewdness could maintwo life independent of those fixed condi-

mons which inhere in nature. We live and move and have our being in God, in the exercise of his power and under his creative anditions. The daily upholding by a might foreign to us shows how helpless man would in and of himself. Every element might rise up and repeat the words of the Master : . Without me ye can do nothing." The sea might say : "Without me ye can do noth ing the clouds might echo back again Without me ve can do nothing : " the soil might say : " Without me ye can do nothing ." the winter and the summer, the stone

ing. Man is the universal recipient, mendicant, pauper, beneficiary. And yet, do we not live assuming that it is by our skill and by our power that we control the seasons in some measure? Yes but, after all, the fundamental and underlying conditions of all skill and power are foreign to us. They belong to God; to his providence ; to the divine nature. Arrogance and conceit lead men to claim for themselves great merit : but when you have taken away all auxiliaries and all things upon which in any wise depend our foresight and our industry, the sum of that which is left

swim, the beasts of the field, all things might

say to man : "Without me ye can do noth-

to any one appears exceedingly small. If we rise a step higher, and look upon men not as physical beings, maintaining physical life by the use of physical law, but as physical beings interwoven with each other, they are so related to one another that no man can separate himself from his fellows. A man absolutely separated from his fellow men is dead, to all intents and purpases, ere long, unless from memory and imagmation he creates scenes in which his fellow-men, as shadowy actors, come to him. If a man were isolated from his fellows the greater part of his mind could not act. There might be some vague intellectual action; but for the most part the play of man's nature implies acting on and receiving action from our fellow-men.

A man, in the first place, is what generations have made him to be. Every man is a inemorial of history. As yet we cannot trace those subtle relations which ally us to our industries, neither can we tell, in changing generations, what element has been cast in by this hand, and what by that : but in g. neral we know that we are the sum of the things that have flowed down the stream for hundreds of years. We are what we re, to be sure, by the grace of God; but also we are what we are by the grace of all those that for hundreds of years back have lived under God's government and providence. We are the outlet of streams that have flowed down from the mountains of past times. Man is the product of industrial influences under the duidance of a divine power that is perpetaally forming and creating. All men's ideas, their knowledge, and their habits, have come down to them through the medium of their fellows. It was man's life that instructed them. It was the father's hand that fashioned them. It was the young companions around about them that, in some respects. nurtured their early life. They entered into society to find ten thousand things known. To each generation the past is as an encyclopædia; and men open volume after volume, and leaf after leaf, to find out things that have already been found out. Every man feeds upon the laid-up knowledge of others. The paths for his feet others found. and the work for his hand others determined, before he was born. What is right and what is wrong he could not tell; but the experience of ten thousand years has told the world. and he stands on that experience. His moral sense reports an emotion or sensation upon the discovery of what is right or what is wrong; but his relations to his fellow-men have determined the conditions that are virtuous or that are vicious. The impulses that stir in him like or dislike, joy or sorrow, love or hatred, jealousy or admiration, all spring from the existence around him of his fellowmen. We do not create these things. Our the dews fall upon these they fall as upon soul lies open like an Bolian harp, and the sock; but all humanity, all gentleness, all flash of the winds awakens its joy. The

and the wire could not impart music but for the wind. Nature-life acting upon a stone or a dead stick creates nothing; but

upon the sensitive chords of human feeling it produces vibrations. We are played upon. We find ourselves every day experiencing harvest of emotions in the production of none of which are we more than impassive agents. We are carried about by the currents of life. We are shaped to things good and to things bad very largely by the influences that are round about us. We are cast down, or we are lifted up, or we stand steadfast, very largely by our social surround-

So men may say to society, and society may say to men, "Without me ye can do nothing." The customs in which men live may all rise up and say to us, "We are your creators in much of your life." Your neighbors, your parents, the schoolmaster, the faithful friend, the employer, all that create public sentiment, draw near to you and say, You are our creatures. You bear all the marks of our hands." Men there are of great executive power who seem to rise above their time and fellow-men, who seem to organize and to act in the highest sphere; but they originate nothing. Michael Angelo stands as mighty creator in art : but he did not create color, he did not create form, he did not create anything of the materials on which he worked. He found them and brought them together. They lived before he felt life in himself, and not only lived before him out lived after him, and will continue to

Napoleon reorganized Europe; but he did not create it. The men, the laws, the institutions, the elements for development, were waiting his hands. He was a mighty force; he himself was acted upon by other things ten thousand times more than he acted upon other things. They that are called great men and geniuses, and that change the world's condition, are usually but out men that turn the fancet. The stream s waiting to flow out before their hand gives

In every direction we find the same thing be true-" Without me ye can do nothng," Men are active powers; but they are imited throughout by partnerships. They walk up and down in the universe the saints of God, feeling in themselves the elements

of power; and yet they are creatures. The same law rules in the very highest sphere-in the realm of spiritual life-where e that is pure and gradious models, forms an inward life; where we are redeemed largely from the jar and strife and suffering of external life; where we hollow out the cave, as it were, of meditation, and sit tranquil amid universal distress. and the iron, the birds that fly, the fish that Without me," saith the all-informing

> and universal Spirit, " ye could not do this. The divine Spirit moves through the universe. There is but one life-God's; all others are sparks, struck out from the sole central Life and Light; and it, playing upon s, develops our highest elements and atributes, that otherwise would lie dead. We are as was Lazarus in the grave until the voice cried, " ('ome forth," and life came to the dead. We come forth from our deadness as he did, with a napkin bound about our heads, and muffled and swathed until the voice divine says, " Take off the cerenents," and behold, we see. We live in the midst of great influences that are not visible to the outward eye; of great powers that do not organize themselves under crowns; of great forces that do not troop with natural physical laws. The universe s full of God, and God is universal fire, and universal life, and the universal food of life. And in him we move and have our being. The spirit of God is poured upon all just as he sunlight is; but the same season, the same rains, and the same sun do not report the same harvests to different men. To one man there are barren fields; to another man there are abundant fields. To one man there is success, growing better year by year, in the same season that sees another man sliping down year after year. The power is in the elements for them both, but the way of

receiving it is not alike for them both. So is it with the Spirit, The divine influence is open to all ; but all do not receive it. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." Not one drop of dew enters into the inopened flower, but every open flower is ourished and cooled and cleansed by the

Here, then, are the laws and conditions inder which we are living. "As the branch nnot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me": this is the language of our Master, our Lord, our Saviour, Jesus. It is language that is not to limit but to enlarge us. It is the language of liberty, not of restriction. In ourselves we are very feeble and and very fruitless toward God; and our great joy is that our root is in him, and that though we may be not branches - yea, but wigs upon the outermost branches-we yet partake of the nourishment of the circulation of the whole vine or tree. It is our joy, not that we can do nothing, but that in him we do all things. Our liberty outside of God would be but a poor boon; our liberty re vealed within the circuit of divine love ineffably full of rejoicing and joy and glory.

"Work out your own salvation with fear and trembling (with the earnestness a solicitude of men that would not for the world fail in enterprise); for it is God that worketh in you both to will and to do of his good pleasure." There is the magazine of that when we work God works, and when we lack his will reinforces the feebleness of ours. When our heart blossoms God's heart pours forth the fruit. He is pleased to join the eternal elements of power in himself to the feeble purpose that is in us, and so to

fulfill his righteous pleasure. Therefore we are to walk in the constant preparation to receive and to respond to these divine influences. All selfishness, all conceit, all arrogance shut the soul; and if graces of the spirit receive the divine imwind could not impart music but for the wire, shall inherit the carta." The meek

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ally accomplished has been developed in the Family Washer and Bleacher, which embodies all the

embodies all the essential points. First, we have causes it to discharge the dirt. Second, we obtain duces a rapid downward current or water force, through and through them, thereby removing the dirt. Third, we use a large body of water, which holds the dirt in sofution. Fourth, we use but a small quantity of soap. Fifth, the washing is done by water, and not by steam.

which bridge years, and at the beginning tion over thirty-five years, and at the beginning tion over \$127,000,000 policies in force, cover \$127,000,000 in insurance. For the second the policies of these policies the Company held nearly to nine million dollars, being \$124,000 over ever of liabilities by the State Standard.

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